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The teacher facing difficulties in cultivating regional traditions

Abstract: The article is a research report on difficulties in implementing selected assumptions of regional education in pre-school and primary school. The results compelled the authors to reflect on the quality of professional teachers' performance of tasks (and problems that hinder or prevent the process) related to cultivating regional traditions of the local communities in which they work. The conclusions of the said reflections constitute the main topic of the present study.

Keywords: teacher, regional traditions

Introduction

In both the academic discourse and everyday conversations there is a palpable axiological uncertainty stemming from the deluge of information and the resultant concern for the future of next generations. Sometimes those feelings are accompanied by the lack of awareness of the urgent need for change — which constitutes the nature of everything around us — as well as by the attempts at resorting to the past, that is, tradition, in order to anchor one's own existence in it. In the meantime, the said changes transpire but, at the same time, the odds to predict their trajectory and quality are almost nonexistent. We merely try to cope creatively with the man-made reality, giving a start to a new, different dimension of culture in the process.

The habit of participating in culture is formed, on the one hand, based on the organized systematic education, on the other hand, however, it is acquired through the process of acculturation which includes external influences. The latter relate to the close and more distant surroundings, financial resources,

as well as a person's inner needs which, in turn, are shaped in the course of integrating oneself into the culture of one's own region, country or a particular civilization type. Interpreting the notion of culture in a broad way, following Krystyna Ferenc (2003) we can say that it is "a sphere of the world protecting the man against the total domination of narrowly utilitarian, technocratic solutions" (p. 7). At the same time, we should assume that the central category of thinking about culture is the concept of value, along with a hierarchy of values, modes of affirmation and performance. In this context, cultural education becomes either the culture's derivative or its function (Ferenc, 2003), and regional education represents an immanent part of thus defined cultural education, as integration into one's environment allows the individual to create/form a bond with other people and, at the same time, acknowledge his or her own identity.

The issue of upholding regional cultures' heritage in Polish schools has been controversial for various reasons over different periods of our recent history. In the times immediately after the Second World War, the perception of this problem was particularly disturbed; the then political regime coerced people into taking actions to "erase" the genuine regional traditions, promoting a prescriptive approach in cultural education focusing on political issues. Even when this question was raised, the traditions from before the Second World War were replaced with the "interpretation" thereof that would emphasize socialist ideology (Sośnierz, 1999). The context of this type of regional politics prompted understandable social resistance, creating negative attitudes towards the phenomena of local culture, which later discouraged also the young from cultivating traditions in their regions. What is more, in the Polish Regained Territories people from different regions of pre-war Poland were mingled together, which made it possible to draw a dividing line between "us" and "them."

It took us a lot of time to be able to look at the cultural potential of our own regions with benevolence and interest, after the exhilarating experience of regaining freedom in the year 1989 and becoming a part of the Western culture. In this day and age, the acculturation process of the European youth is strongly influenced by the mass media impacting their attitudes, type of mentality and lifestyles, and certainly the level of their participation in culture. It partially results from the "excess of choice" — that is, inability to cope with free-market situation, "whose main features are transitoriness, novelty, consumerist temptations, when relativism in evaluations makes people accept a simplified and often infantile offer" (Pielasińska, 1996, p. 113). One should expect that integration into one's own regional culture naturally occurs in the family setting. Children are expected to inherit patterns of cultural behavior from their parents who, in turn, took them over from the previous generations. However, a very important role in cultivating regional traditions is performed by primary school teachers, especially those convinced of the value of tradition and emerging from (brought up in) the same community they later work for. Culture is a key factor

in social development and it involves a great variety of activities, artifacts and products of human thought. Some belong to canon, which means they are of timeless value, others represent peripheral phenomena and objects (Kozielecki, 1997, p. 186). In the meantime, over the last few decades, the mass media have become a permanent, perhaps the major, element of culture, and they are often the source of mediocre contents which — due to generally acknowledged aesthetic standards — will not enter the canon. Thus, cultural education, the one that would encompass the mass media, seems necessary. This thesis can be supported by the results of the research into teachers' expectations concerning regional education, conducted ten years after the political transformation took place in our country. Then, the teachers already suggested including into the course of studies elements of regional ethnography, culture, language, geography, history, and economy. As the research was conducted in Silesia, it was expected that the teachers' didactic work in regional education should include: Silesian culture, folklore, traditions and customs, history of the region, local dialect, legends and literature of the region, Silesian monuments and architecture, and important figures in the region. Then, the teachers expected to be given an opportunity to participate in special courses, workshops and lectures, and gain additional qualifications. These expectations have been met to some extent, but rather in the case of requirements for the teachers than in the case of helping them to gain qualifications in regional education (Budniak, 1999, pp. 62—63).

School has always been an active agent in the process of preserving regional traditions. Education and content knowledge may shape students' attitudes towards their own region and their sense of belonging. What is more, "regional education does not constitute a section of education, but refers to education as a whole" (Budniak, 1999, p. 63). A significant confirmation of the need for regional education development is the act adopted by the Ministry of Education in 1995, entitled *Cultural Heritage in the Region* (Grabowska, 1995), which provided an education program for teachers and educators in the then schools and preschools and stressed the necessity of cooperation between educational institutions and the local community. Regardless of the ministerial recommendations currently in force, teacher is the most important figure who acquaints the pupils with regional traditions and knows about both the manner of their implementation and the way to perpetuate them (Kostewicz, Hulewska, & Słomska, 2006).

Based on their steady educational contact with children, teachers are in a position to encourage them to share traditions and beliefs of the region they live in. Thus, it is the teacher who has to be educated in the field in question and given an opportunity to work on issues connected with this topic, he or she should engage in regional education, instead of implementing tasks being part of regional education or introducing incidental regionalisms in the teaching process (Sacher, 1999), which may only stand as the substi-

tutes of the genuine contact with regional tradition and culture, and as such are uninteresting to pupils.

Before we move on to discussing the teachers' actual activities aimed at cultivating cultural traditions in modern school, we will briefly present the qualifications required from them and their areas of professional activities. The document which describes the aforesaid fields is the Act on the School Education System of 7 September 1991, the Act "The Teacher's Charter" of 26 January 1982, and other detailed directives concerning the organization and course of the educational process implemented in public preschools, schools and other educational and care institutions. Based on the above, there can be distinguished four basic areas of the teacher's professional activity:

1. Teaching, education, and day care.
2. Cooperation at school/in the institution.
3. Activity for the benefit of the community, or activity within the community.
4. Professional training/development (Piłula & Sacher, 2013).

The above-mentioned areas include tasks whose performance constitutes the necessary requirement for professional teachers. In the area of teaching, education, and day care, the teacher is obliged to:

- create the optimal conditions for the accelerated development of pupils;
- further the educational process in a proper and efficient way;
- be prepared for systematic pupils' cognition and monitoring their achievements;
- prepare pupils for independent work;
- prepare them for satisfactory functioning in the society;
- enable them to make right choices concerning their education and profession;
- prepare them to take responsibility for their actions;
- teach them how to develop their own career/how to plan and manage their educational path;
- systematically cooperate with the pupils' parents/legal guardians.

In the area of cooperation at school/in the institution, the teacher is obliged to:

- participate in the process of school/institution management;
- create a good atmosphere for cooperation between teachers and other school/institution workers.

In the area of social activity, which is naturally related to the need to cultivate regional traditions, the teacher is obliged to:

- activate the community to participate in the educational process and support the pupils' development;
- cooperate with institutions supporting the pupils' development;
- undertake actions (which can be perceived as unusual, original) aimed at community integration.

In the area of professional development, the teacher is obliged to keep up-to-date and verify his or her factual knowledge as well as his or her knowledge

of methodology, pedagogy and psychology, to reflect on his or her pedagogic activity and systematically document it (Goźlińska, 2005).

Even this general presentation of the scope of the teacher's tasks allows us to conclude that the teacher's profession involves educational activity which is multi-faceted, multi-contextual, and, what is more, the requirements are inconsistent, unclear and they induce a lot of psychological strain (Białkowski, Grusiewicz & Michalak, 2010; Kwiatkowska, 2008). It also seems that any attempt to analyze the process of professional activity will require looking at it from the perspective of the three basic skills which determine the quality of performance related to the teacher's professional role (Kwiatkowska, 2008). They include communicative skills, empathizing and decision-making skills.

The teacher's communicative competence is the major determinant of his or her pupils' achievements. The integral element of the latter is a high level of motivation to the long-term and systematic intellectual effort. The level of the pupil's motivation for learning is also influenced by material motivators (the use of different prizes) as well as symbolic ones (the so-called good word or a friendly gesture) (Brophy, 2002). Thus, it is important that the teachers not only have the knowledge of motivators and competence how to use them, but also actually use them in a proper and systematic way (Pitula & Sacher, 2013).

The character of the teacher's work requires taking into consideration the children's and adolescents' natural developmental features; in the case of individuals who are emotionally disturbed or immature, the teacher has to refer to directives and control their behavior. In order to implement the directives successfully the teacher has to be empathetic. The pupil's creative activity cannot be stimulated without positive emotions expressed by the teacher. It is simply not feasible to educate responsible and internally integrated individuals without genuine joy, care, acceptance and trust, which are not possible without understanding for and approval of otherness. Such empathetic contact of the teacher with the pupil makes it possible for the latter to develop in an unrestrained way.

At present a lot of attention is devoted to the teaching and educating organized in cooperation that requires conferring some rights to all group members, and implies the necessity for a democratic approach to the classroom management (which has been popularized for many years, not only in pedagogy). In this context, it should be noted that although the teacher participates in the decision-making process, the responsibility for decision-making is shifted from the teacher alone to the whole group including both the pupils and the teacher (Arends, 1994). To be able to successfully perform the managerial function and organize pupils' activities, the teacher has to be able to make different kinds of decisions, divided according to varied management criteria:

- planning — concerning the division of content knowledge, order of its presentation and importance, etc.;
- organizational — relating to the proper use of time and space of teaching;
- coordinating — stimulating and motivating to work, and providing some useful knowledge and hints;
- commanding — being an expression of the teacher's formal power, legitimizing his or her necessary decisions of authoritarian nature;
- monitoring — checking and verifying the pupils' knowledge, acquired skills and opinions presented (Arends, pp. 59—95).

In the light of the contemporary cultural conditions and the teachers' professional obligations mentioned above, cultivating regional traditions seems to be obvious and necessary, but at the same time it is hindered by many obstacles. Teachers themselves are under the influence of the environment which has formed them. And the process of cultivating regional traditions depends solely on teachers' knowledge of regional culture and their awareness of the need to educate children and adolescents about it. If, apart from possessing the knowledge, teachers are convinced of the rightness of the content knowledge selection, they may be able to provide the pupils with an alternative for the mass media culture and introduce them to the world of values cherished by their ancestors, and in this way engage them in the process of cultivating regional tradition.

The research procedure and method

The aim of our research is to identify and describe difficulties that occur, according to the opinions expressed by teachers, in the regional tradition cultivation. It was also possible to formulate an indirect aim of the research, namely a diagnosis concerning teachers' attitudes towards the tradition of their own region. As a result, defining the main obstacles in cultivating regional traditions, along with teachers' views/take on those difficulties, constitute the paramount aim of our research. The main problem of the research has been formulated in the following way: do teachers notice any difficulties in cultivating regional traditions? If so, how do they cope with them?

In order to find the answer to the above research problem, we decided to, first of all, utilize the survey as a data collecting method. We elaborated our research tool by previously testing it during a pilot study conducted in Siemianowice Śląskie on a group of 10 teachers working in different types of schools. This foregoing study allowed us to improve the survey both with respect to linguistic correctness and contents, so that the questions should become clear

and the elicited data more reliable. The questionnaire consists of 15 questions: four of them open-ended ones, two yes/no questions, seven multiple-choice questions and two questions which require rating items on a scale. It enabled us to evaluate the intensity of certain phenomena as perceived by the respondents.

In addition, the main problem is going to be analyzed in detailed questions, which will enable us to provide a thorough description of the phenomena under our scrutiny, indicated by the teachers during the survey. The questions are the following:

1. What do the teachers know about traditions in their own region?
2. What sources of knowledge do they use?
3. What is the teachers' attitude towards traditions in their own region?
4. What activities do the teachers use to form pupils' positive attitudes towards regional traditions?
5. Which cultural phenomena, according to the teachers, pose problems in regional tradition cultivation?
6. What is the degree of pupils' identification with their regional culture, according to the teachers?
7. Does popular culture hinder the process of cultivating the regional traditions? If so, to what extent?
8. Do the teachers introduce any educational activities in order to overcome difficulties in the process of cultivating regional traditions? If so, what kind of activities do they apply?

Results of the research

The research proper was conducted in primary schools in Bytom, in January 2015. We distributed 120 questionnaires, 116 were returned, yet only 108 of them were fully completed, which means they could be qualified for our analysis. Thus $N = 108$. The research group of teachers is characterized by similar formal education. The group was not differentiated with respect to gender, as all the respondents were women. Table 1 presents the data concerning the number of respondents, their work experience, level of professional advancement and subjects taught.

The table presenting the research group clearly shows that the majority of teachers gained the title of appointed teacher and their work experience ranges from 16 to 26 years in the profession. The title of certified teacher was bestowed upon 44 teachers who constitute precisely 50% of the group in question with the work experience between 26—30 years. The least numerous group is the one of contract teachers consisting of 4 respondents, that is, approximately 4%.

Table 1

General information about the researched group ($N = 108$)

Work experience		Level of professional advancement		Subjects taught			
number of years	number of teachers						
0—5	5	degree	N	name	N	name	N
6—10	14	nauczyciel kontraktowy (contract teacher)	4	Mathematics	16	History and society	2
11—15	12			Religion	10	Elementary education	15
16—20	31	nauczyciel mianowany (appointed teacher)	60	Polish	9	Preschool education	11
21—25	17			Foreign language	19	Musical education	7
26—30	18	nauczyciel dyplomowany (certified teacher)	44	Computer education	7	Biology	8
< 30	2			School education	3	Art	1

N — number of individuals/teachers in the examined sample

Source: the authors' original research.

The research overview of the group of teachers shows that the level of their formal qualifications is generally appropriate, as all of them have MA degrees and qualifications in pedagogy. As many as 16 teachers have some additional qualifications gained during postgraduate studies or other courses ($\approx 16\%$).

In order to interpret the research results providing the answer to the main question of our study, we described the teachers' level of knowledge of traditions in their own region and its sources. Since the research was conducted in Silesia, it concerns the knowledge of traditions existing in this particular region.

The answers to the open-ended questions provided us with the names of traditional rituals and customs known from different sources to the teachers. The frequency of their occurrence and their sources are presented in Table 2.

Analyzing the data presented in Table 2, we cannot fail to notice that Silesian traditions are closely related to religious rituals, which results from the fact that cultivation of traditions was, among others, an expression of national identity and affiliation to Silesian community (Szołtysek, 1998). It is related to the complicated history of the region as well as to the ethos of work which has been highly valued and constituted the source of pride for many generations of Silesians. The fact that teachers so rarely refer to literature to learn more about their own region (8 respondents, 7.4%) is rather worrisome, and all this despite the available literature on the subject is quite rich (Gawlik & Olbert, 1995; Hryń-Kuśmieriek & Śliwa, 1998; Reszka, 2002; Synowiec, 1997; Szczepański, 1998; and others).

Table 2

Regional traditions known to the respondents and their sources mentioned by them

Name of the regional tradition	Number of mentions	Sources of the knowledge about the tradition	Number of references
<i>Barbórka</i> (St. Barbara's Day, which is also Miners' Day)	98	family	51
Christmas Eve, <i>Dzieciątka</i> (The Baby [Jesus])	106		
Christmas rituals and family meetings	108		
Easter rituals and customs, Easter Bunny	99	work	21
Regional cuisine	61		
<i>Babski comber</i> (women's party)	42		
Going with the Old Man	12	local media	98
The Epiphany pageant	16		
Plucking (pluckers)	27		
Carollers (Christmas carols singing)	62	nationwide media	101
<i>Dożynki</i> (parochial harvest festival)	19		
<i>Gwarki</i> (miners)	44		
Legends	46	local community	92
Traditions	51		
<i>Gaik</i> (country folks' spring festival)	29		
Offering during the mass	4	literature	8
Drowning an effigy of <i>Marzanna</i> to celebrate the end of winter	87		
Corpus Christi procession	8		
Politeness formulae used to express respect for the elderly and relatives	2		

Source: the authors' original research; the mentions do not add up to 108, as the respondents had a multiple choice.

What is more, the majority of the respondents come from Silesia (103 respondents), and/or they live and work here (108). It can be explained by the fact that 79 of them (73.1%) are indecisive about identifying with the region, 15 of them (13.8%) do not relate to the region, some of them completely deny any identification with Silesia (5 respondents, 4.6%). Only nine of the questioned teachers declare a strong bond with Silesia (8.3%). Such results also provide an answer to another question: not all the respondents, as could be expected, support the idea of introducing regional content knowledge to schools and preschools. Although the number of persons who are against it is small (16 respondents, 14.8%), the fact is rather worrying in the context of ministerial recommendations on cultivating regional traditions in the education process. It is highly probable that these teachers avoid the use of this content knowledge in their work with pupils. Assuming that a single teacher is in charge of 27 pupils

on average, we can conclude that approximately 400 pupils may be deprived of regional education. Certainly, investigating the problem would require further research in which pupils should be questioned, but it is not our goal here.

The questioned teachers do not show sufficient awareness of traditions existing in their region. Asked to discuss their regional identity, they were not able to mention any rituals, customs and patterns of behavior specific to inhabitants of Silesia, other than those acquired during the acculturation process (see Table 2). There exists a clear relation between the teachers' awareness of regional traditions and the activities they initiate during their work at school. Apart from typical Silesian celebrations and rituals, the respondents also mentioned a nice custom consisting in presenting children starting their school career with *tyta* — that is, a colorfully decorated big cardboard cone filled with sweets, which is supposed to resemble the cornucopia.

Asked about the regional identity of their pupils, the decisive minority of respondents (35, 32.0%) answered positively. The majority merely assume that their pupils identify with their region (62 respondents, 57.4%); and 11 respondents maintain that their pupils do not identify with the region and have little knowledge of the regional culture and customs. It should be noted that this opinion was expressed by history teachers (2), Polish teachers (2), and religion teachers (7), which can be explained by the fact that teachers of these subjects are more sensitive to this type of content knowledge and more demanding in this respect.

The research results discussed above refer to teachers' practical activity: the informants enumerated only a few forms of activity used to cultivate regional traditions with their pupils. To make thing clear, almost all of them can be applied to implement/actualize other educational goals (see Table 3).

Forms of engaging children and adolescents used in regional education, as presented in Table 3, can be applied in different areas of education. Thus, the key question here concerns the content knowledge which is introduced in these forms of activity. The forms used depend on regional traditions the teacher is familiar with; thus, the greater the teacher's competence in regional culture the better. Another question concerning regional education of children and adolescents is related to frequency of the use of content knowledge. Neither of the teachers introduces regional topics several times a week. The majority do so several times a year (91 respondents, 84.2%), which can be explained by the need to participate in events and festivals. The greatest activity is reported by preschool teachers (11 respondents, that is all preschool teachers from the group) and teachers engaged in elementary education (6 respondents). This situation results from the specificity of educating children at that age; celebrations and festivals provide an opportunity to play and to present their skills to parents, who expect a performance. Besides, younger children are more willing to participate in activities related to regional traditions. They are not addicted

Table 3

Forms of activity aimed at creating pupils' positive attitudes towards regional traditions and other educational goals

A form of activity	Other possible educational goals
Meetings with interesting people	Kindling new interests; forming proper attitudes towards other persons' achievements; developing appropriate forms of behavior.
Acting in a school theatre	Developing imagination; forming attitudes; shaping spatial orientation and hand-eye coordination; developing pro-social forms of behavior.
Music, singing	Developing musical talent and skills, attention and thinking; developing emotionality, a sense of aesthetics; developing musical taste and acquainting pupils with musical culture.
Dancing	Developing nimbleness and liteness; increasing body-consciousness; developing musical talent and skills, attention and thinking; developing emotionality and a sense of movement aesthetics; developing pro-social forms of behaviour and the ability to cooperate in a group.
Excursions	Developing cognitive abilities and organization skills; exciting interest; broadening knowledge.
School trips to museum	Learning history and other cultures; kindling interest; learning how to behave in institutions of culture.
Exhibitions of pupils' works	Exercising fine motor skills by manipulating with objects and plastic tools; developing imagination and a sense of aesthetics; building up self-esteem and resistance to criticism.
School contests	Building resilience to defeat; developing modesty, fair competition and honesty; developing group cooperation and pro-social forms of behavior.

Source: the authors' original research.

to the mass media, as older children are, and the teacher is an indisputable authority for them.

In the light of the results presented above, it is gratifying to know that in spite of some insufficiencies in the teachers' knowledge of regional culture and traditions, they are aware of the difficulties arising during the work with pupils on such topics. Beside some indications of different kinds of shortages and inconveniences (rooms that are not adjusted to work with children; inability to purchase necessary realia for classroom instruction and costumes; lack of funds for excursions and thematic outings/school trips, etc. [86 respondents, 79.6%]), the teachers mentioned difficulties in cultivating regional traditions resulting from the impact of the contemporary culture. In order to define the difficulties, we have analyzed the answers to the questions which require rating one item on a scale. The results are presented in Table 4.

Table 4

**Modern cultural phenomena hindering the cultivation of regional traditions,
in the questioned teachers' opinions**

Cultural phenomenon	Number of mentions	Percent	Mean value (on a 10-point scale)
Secularization	26	24.0	7.8
Advertisements	69	63.8	7.2
The influence of foreign customs	29	26.8	5.2
Lack of time spent with parents	66	61.1	6.9
Scarcity of information on regional culture in the mass media	18	16.6	5.1
The influence of the Internet	101	93.5	8.9
School	42	38.8	4.3
Americanization of European and Polish cultures	27	25.0	9.1
Migration	12	11.1	8.2
Loose family bonds	56	51.8	7.1
Globalization	88	81.4	8.6

Source: the authors' original research.

The above data suggest that the teachers are aware of threats to regional traditions. Near the top of the list are the Americanization of European and Polish cultures, the Internet, globalization and migration of people. However, the number of mentions suggests that the greatest threats to regional traditions, in the teachers' opinions, are the Internet, globalization, advertisements, and loosening of family bonds. Thus, according to the questioned teachers, the Internet has the greatest impact on children and adolescents, and this impact is estimated as negative. Some of the teachers also stress the negative influence of popular culture ($M = 8.9$ was calculated on the basis of the results in the researched group) on the process of cultivating regional tradition. Unfortunately, the questioned teachers did not indicate any solutions to those problems.

Conclusions and discussion

The presented research results describe a relatively small group of teachers ($N = 108$), working in different schools in Bytom, teaching different subjects, including those working in preschools. Thus, it should be stressed that the results concern only the studied group, and not the entire population of teachers. As the results presentation was accompanied by their analysis, we are now going to concentrate on drawing conclusions on the basis of the research problems presented earlier.

Trying to determine the causes of difficulties arising in the process of cultivating regional traditions, the questioned teachers mentioned, first of all, the excessive use of their Internet by pupils, although financial problems with funding were mentioned several times. Other factors also have a negative impact on the situation (see Table 4). An important piece of information elicited from the respondents' answers is that the teachers' knowledge of regional traditions is insufficient. The teachers rarely refer to literature on the topic, and this source is not treated as a primary one to obtain useful information on the region.

One can ponder upon why the respondents, asked about their own regional identity, were so indecisive and did not relate to their regional culture. This can be the reason for a small variety in forms of activities employed in regional education. The teachers do not know much about their pupils' level of identification with their regional culture. The educators' knowledge seems fragmentary, which indicates poor cooperation between the teachers and their pupils. To overcome these difficulties, the teachers suggest the use of certain forms of education during different subjects' lessons; these forms could be, and in fact are, used regardless of the content knowledge introduced. An exception was the special type of activity, reported by the respondents, which had a form of "project" and was used to introduce the topic of regional traditions.

Can the described situation be improved? And if yes, to what extent? We think that the key issue here is extending teacher training courses to include cultural education in them. The subject would cover the European culture, culture of the country, but first of all, regional culture. It seems reasonable to involve teachers in international projects on preservation of regional culture heritage.

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5. If you replied in the affirmative to the previous question, enumerate the traditions attesting to your identification with the region.

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6. Do you think that regional traditions should be cultivated by making them part of the education content?

Yes

No

7. Are any regional traditions still alive in the school environment? (Enumerate them and characterize briefly.)

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8. Do you consider regional traditions important for national culture?

Decisively yes

Rather yes

No opinion

Rather not

Decisively no

9. Do your pupils identify with their region? If so, to what extent?

They fully do so.

They rather do so.

No opinion.

They rather do not.

They do not.

10. Which forms of activities positively shape the pupils' attitudes towards regional traditions? Please enumerate them and describe briefly.

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11. What modern cultural phenomena hinder cultivating regional traditions? Please enumerate them and rate their impact on the scale below.

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1 2 3 4 5 6 7 8 9 10

.....

1 2 3 4 5 6 7 8 9 10

.....

1 2 3 4 5 6 7 8 9 10

.....

1 2 3 4 5 6 7 8 9 10

12. Does popular culture hinder cultivating regional traditions? Please rate its impact on the scale below.

.....

1 2 3 4 5 6 7 8 9 10

13. Do you include regional traditions into the content knowledge of the subject you teach? If so, how often?

At least several times a week

At least once a month

Several times a year

Once a year

Not at all

14. What forms of activities do you use introducing the content knowledge related to regional traditions?

— Meetings with representatives of regional societies and regional culture centers;

- The use of elements of traditional culture of the region: dialect, music, dances, customs, rituals, and traditional arts and crafts (underline a selection);
- Organization of local events aimed at cultivating regional traditions;
- Musical performance;
- Theatrical performance;
- Others ?.....

15. Do pupils know traditions existing in their region? If so, to what extent?

Very well

Well

No opinion

Inadequately

They do not

The respondent's personal data

Gender F M

Work experience

Level of professional advancement

The subject taught

Education

Additional qualifications